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Evangelism Number

SPECIAL ARTICLES :

Evangelism in Pyengyang

Rev. C. L. Phillips

The Message of the Street Preacher

Mr. D. R. Malsbary

Hospital Evangelism

Wm. H. Chisholm, M. D.

Tent Evangelism

Rev. Wm. B. Hunt

Essentials of Effective Evangelism

Rev. R. C. Coen

SEPTEMBER, 1935.

SEOUL, KOREA.



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The Seoul Press

IS

RIGHT ON THE JOB



The Thomas Memorial Preaching Boat recently dedicated for use on the Tai-dong River.
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The Old Men's Association at Pyengyang who presented the Thomas Memorial Boat for use in River Preaching.
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Tent Evangelism in Whang-hai Province. The tent seats 100 people.

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The Tent Group of Workers, with Rev. W. B. Hunt.

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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXI.

SEPTEMBER, 1935

No. 9

Evangelism

WE TAKE PLEASURE in publishing several articles on evangelism which is the most important phase of the work of missions and of the church. Pyengyang is sometimes spoken of as the centre of the largest mission work in the world. If so, it is also largest in evangelism which from the first has been a characteristic feature in all departments of the work there. Each year large evangelistic campaigns are carried on, in which the educational institutions also have a part. As the city grows rapidly, new churches are being established and each new church soon has a large adherentage. In Pyengyang city and the South Pyengan province there are probably 100,000 professing Christians of all denominations which number is also approximated in North Pyengan province in which are located the three mission stations,—Syenchun, Yengbyen, and Kangkei.

In beginning the second half century of Protestant mission work in Korea, the banner of "EVANGELISM" should still be held high above all others. With only two percent of the population professing Christianity, the work of the church and missions is only well begun. Unless evangelism is continually stressed, the Christian movement may easily become static in spite of educational and other institutions. In missionary personnel, Korea is one of the best manned mission fields in the world. The Church here is one of the strong-

est. What a pity if the progress and growth of the Church should be arrested! This sometimes happens in the "second stage" of missions. It has already happened in the life of many an individual church in Korea and the rapid development of the whole Church has "slowed down". The only corrective force is evangelism. Let us not be deceived. Strong Christian institutions, a well educated and well-trained leadership, and a well organized Church alone will not suffice. All phases of church and mission work and of the work of our institutions must pulsate with the spirit of evangelism to a marked degree.

In this magazine we wish to publish in an interesting way, all the different activities of the church and of missions. But we want to do it evangelistically. There is much of interest in Korean life, history and literature. These together with many modern non-Christian movements should claim our attention. The activities of Christians in music, journalism, business, social service, etc. should be featured. But in it all the primary work of missions and the Church, and of Christian periodicals is to proclaim Jesus as the only Saviour from sin and the Lord of all life. To win the Korean people to allegiance to Christ should be the persistent effort of all churches, missions, Christian institutions, individual missionaries, church leaders, and individual Christians.

Evangelism in Pyengyang

REV. C. L. PHILLIPS

IT IS NOT THE purpose of this paper to deal with general evangelistic work. That would be a task far too big for us. We will merely try to mention a few special phases of evangelistic work that we are doing this year. We have no new methods to present, but we do think that Pyengyang Station has had a real blessing, a real awakening, and that we have been stirred up to employ the old methods of bringing the Gospel to all those about us. We have had a revival in witnessing here in Pyengyang.

It was suggested that we include something about the evangelistic work that Mr. Malsbary is doing here in Pyengyang. That suggestion was entirely unnecessary. To leave Mr. Malsbary out of this paper would be like writing up the history of the world's automobile industry and ignoring the fact that there is a man named Henry Ford. Pyengyang has had a great year evangelistically because Mr. Malsbary has been in our midst. Before we go any farther, we wish to make it clear that Mr. Malsbary's zeal for evangelism has been contagious. It has been caught by both fellow-missionaries and by Korean young men and women. Mr. Malsbary has been greatly handicapped by lack of time to do personal work. He had an already over-sized assignment of work in other fields. He has had to overcome the great barrier of the Korean language. Any ordinary man would say, "It can't be done." But Mr. Malsbary said it could be done and he did it. He has used all his spare hours of Sundays and week-days, in organizing small bands of young men who have come to meet in his house for preparation in methods of personal work, and for receiving the power of the Spirit in prayer, and then he has gone out into the streets and into houses with these preaching bands. Even the barrier of an unknown language has not stopped the zealous

Mr. Malsbary. If he finds that he can't tell the Story very well himself, he points to the page in the Bible and has the man he is talking to read the message with his own eyes, and then he gets some interpreter-student to explain the Gospel more fully. To Mr. Malsbary it makes no difference whether he is talking to a Korean or a Japanese or a Chinese for he always finds some way to get the message across, and with results. There is a long list of young men lately come to know the Lord, who owe their knowledge of Him and the salvation of their souls to the untiring witness of Mr. Malsbary. He even added to this list quite recently, the name of a young Formosan, a student in the government medical school of this city. And there is also a long list of young Korean men who are out preaching these days because of the inspiration and training they got from Mr. Malsbary. And there are missionaries in Pyengyang, some of us ordained men in the ministry, who always thought of ourselves as being evangelists, who have caught the better zeal of our layman friend, and have had the best year of our lives witnessing for Christ in the city and country. That is what we think of Mr. Malsbary in Pyengyang. His chief assignment in the work here, is teaching music—and we all know how he puts his soul in that and does it wonderfully well, but his greatest and ever-burning desire is to lead lost souls to Jesus Christ, and we in Pyengyang are thankful to Mr. Malsbary for the example he has given, for the pace he has set for us, and for the great contribution he has personally given to our evangelistic work.

Preaching in the Streets

There has been more of this kind of witnessing in Pyengyang during the past year than before. Every day, including Sundays, tracts are being distributed, and passersby are being told about Christ, on the streets of

this city. Nearest to our own community is the recently-erected "Preaching Hall" (the Soong Sil Chundo Kwan), which stands on the site of the old Kyung Chang Gate. As everyday, in the years gone by, hundreds of people had to pass under the arches of the old stone and iron gate in order to get in and out of the walled city of Pyengyang, so in these days of 1935 even more hundreds of Korean people who would travel on the great wide and modern road into the city, must needs get by the Preaching Hall. If they have any eyesight at all they have to read all those prominent blue signs on the front of the building, which proclaim the Word of God to them, and the chances are that they will not get by those ever-present bands of Christian witnesses who stand in front of the building with tracts and Bibles in hand, ready to tell the story of Him who said, "I am the way, the truth, and the life." This preaching hall has been used constantly during the year, seven days a week, by students of our schools, by men and women missionaries, by Korean members of our city churches. The building has not been used extensively as a public hall where large meetings are held at stated hours, but it rather serves as a quiet place of instruction and prayer. Personal workers operate out in the streets, giving out tracts and proclaiming the Word. Whenever a worker gets hold of a good "prospect," a likely listener, he takes him by the arm and leads him inside the preaching hall, and there in some quiet corner of the room the two sit, talking together of the greatest problem in the world—the problem of how to live. The preacher points the way to Christ and urges immediate decision. After this is obtained, the little meeting adjourns with prayer and with the securing of the new convert's name and address, which latter is sent on to the leader of the church nearest to the district where the new enquirer lives. During the past year this preaching hall has been utilized alternately by college and academy boys, by Seminary men, by our Bible Institute men and women

and by the students of the Women's Higher Bible School. Missionary men and women have also given many hours to the work, preaching in the streets, using the Preaching Hall as the House of Decision. The outstanding event this year in Pyengyang Station is the fact that a number of our institutional missionaries, whose time is largely taken up with teaching, have given regularly of their spare time to this street preaching, and have been the instruments used of God to lead many into the way of salvation. One of our teachers who has put in many hours of preaching in the streets and who has a long list of decisions obtained, wrote enthusiastically in his report this year, that he felt more like a missionary because he had been doing this evangelistic work. We quote from the personal report of another institutional man, "I have found joy and satisfaction in learning to do personal work more effectively than in the past;" and this good brother, while on a family picnic one evening, had the joy of obtaining a decision to believe from a farmer who had come to watch the foreigners eat their lettuce sandwiches. As proof of his sincerity, the new believer promptly cast his old pipe into the deep waters of the Taitong river. One of our evangelistic men has had the biggest and happiest year of all, the happiest because we have had more evangelistic opportunities than any year so far." And this statement, arranged in various other words and phrases, may be found in just about all of the personal reports read before our station this year.

Bringing the Gospel to the Young

We notice here in Pyengyang this year a year revival in the evangelistic work of the students. They have caught the idea that in this great and growing city we should not be satisfied merely with the old established churches which are placed here and there at strategic points all about the city, but that as the city grows there should be more churches, not only on the outskirts of Pyengyang, but interspersed between the already-

set churches within the limits of this thickly populated metropolis. So they have set to work, and many of these students have dedicated themselves to the task of helping start new Sunday schools in the city and the starting of a new Sunday school always means the beginning of a new church. As a result of student efforts, and a little missionary encouragement now and then, churches are growing in numbers so fast in Pyengyang, that whenever a visitor comes to see this work and asks how many churches there are in this city, no two missionaries can give him the same answer. In the Boys' Academy alone this year, 111 students have been doing work in Sunday schools and a good part of this work is in Sunday schools established for non-Christian children. Under the direction of a Korean pastor—Bible teacher, 5 new churches are being developed by these students, in the city limits. Seminary men and college students have given much of their time on Wednesday nights and Sundays to help in extending the Kingdom of God among the young people of the city. Particularly worthy of mention is the consecrated service of the women of the Higher Bible School, who during the school year give freely of their time in helping the weaker churches and Sunday schools, and telling the story of Christ to non-Christian girls of the city, and who conduct, in their own Bible School building, a regular Sunday service for girls from the government schools, and who during vacations go out all over the country taking the Gospel to thousands of girls and young women. Even the girls of our Academy have had a large share in making Christ known to the young women of Korea. There were 96 of these girls who went out during their vacations and taught a total of 16,000 children in some 58 villages in this part of Korea. Over 2,000 of these children were from non-Christian homes and more than half of them made decisions to believe. The most extensive work, however, of bringing the Gospel to the boys and girls of this vicinity, is the work of the

Bible Clubs. The pioneer worker, the moving spirit in this Club work, being a very modest man, (Mr. Kinsler) did not tell in his personal report this year how many Bible Clubs there are nor how many boys and girls are enrolled. We don't believe he knows himself, and even, if he did know today, he couldn't know tomorrow. For, beginning at Pyengyang, these Clubs have been organized and have gone out like a prairie fire all over this district; it looks to us like the fire is out of control!

Evangelism in the Country

Personal reports tell us that our country itinerators have enjoyed a great year of evangelistic work. There seems to have been a strong effort on the part of our men working in the country to find time, beyond the mere routine of meetings and catechizing and baptizing and clerical work, to get out and do more personal work among the unsaved of the country people. Many of us have found out that the more personal work we do among the unbelievers, the more our fellow-pastors do, the better work we do among our churches and the better sermons we preach.

We have been greatly impressed this year with the real contribution to evangelism that comes from our Bible classes for men and women in the country. These classes do not merely instruct the church people and feed the flock, but they are times of revival and gathering in of new harvests. We would say that a large percent of the people in the church today were first brought in during a Bible Class when Christians study in the morning and go preaching up and down the valleys in the afternoons, and ring the bell for evangelistic services at night. The ladies of Pyengyang Station, who have been privileged to attend country Bible classes for women this year, all report a blessed time of evangelistic work. One of our ladies had the exciting experience of helping to chase all the demons out of an idolater's home and helping to burn up all the demonish paraphernalia, and then, after the grand clean-up, having prayer in the house to invite the Lord to come in and to dedicate the house to God.

And now we look forward to another year. God grant us all a preparation of body and spirit equal to the wonderful opportunities before us.

The Message of the Street Preacher

DWIGHT R. MALSARY



THINK THE greatest thrill a believer may have and the most precious experience this side of Heaven is the leading of a sinner to a saving knowledge and acceptance of Jesus Christ as his Saviour and Lord.

Lost souls by the thousand stream past everyday on the streets. Everyone of them, because of sin, is headed toward an eternity of darkness, desolation and despair, and the believer in Christ Jesus is the only one in the entire universe entrusted with a message which has the power to change his destiny from eternal hopelessness and horror to eternal salvation and security (I Thess. 2:4; Ezek. 3:18; 33:8).

Knowing my responsibility in this matter (Ex. 3:18, 33:8) and understanding what Paul meant when he said, "Woe is me if I preach not the Gospel" (I Cor. 9:16), I *had* to go out, Korean language or no language, and witness. Jesus Christ is the same yesterday, today and forever (Heb. 13:8), the orders (Acts 1:8—Ye shall be witnesses unto me) given to eyewitnesses of His ascension, are just as fresh and authoritative today as when He uttered them.

In searching the word as to *what* to preach, I found these verses from the book of Acts:

"Many of them which heard the word believed"

Acts 4:4.

"They ceased not to teach and preach Jesus Christ" Acts 5:42.

"Went everywhere preaching the word" Acts 8:4.

"Preached unto him Jesus" 8:35.

"He preached Christ" 9:20.

"The word which God sent—peace by Jesus Christ—that word—was published throughout all Judea" 10:36, 37.

After such exact statements, I resolved to use the same word and give it out, for it would tell unsaved men of their sin, of their certain doom and of salvation. I can not go to a man and tell him he lies when he asks

me for one specific sin, but I can let him read his history in the Bible. In that account of himself he'll find out what he is and in so doing, it remains a matter between himself and God.

I have dwelt at this length on the message of the witness because it is so easy to be led off into some other way of talking to unbelievers. Satan makes it harder to go out and talk about the Lord Jesus Christ and His complete salvation wrought at Calvary which is God's certain dealing with sin and judgement; than to say "go to church", "close your shop on Sunday", "quit drinking", etc. Also it takes less Bible study, prayer life, and consecration to spread such moral teaching. We believers need to watch in such things, for these last mentioned things are not the *gospel*. The Gospel is entrusted to believers and they should preach that Gospel which is defined clearly in I Cor, 15:3, 4—"Christ died for our sins—was buried—rose again—according to the Scriptures." The Scriptures are able to make you wise unto salvation (II Tim 3:15).

I am convinced that there is one great problem in personal work. That problem is the *personal worker himself*. If he doesn't believe fully with his whole heart that the message of the Word of God will do as it says, or that it doesn't mean what it says, he is in a pitiful state. If he doesn't know the Bible he will find himself in embarrassing positions and without light and counsel when he needs it. If he isn't pure and cleansed from sin, and so not in a usable condition he will have no power. The above is written from my own experience. I find I have spiritual power in dealing with men only to the extent that I keep my own life pure and usable; with sins daily cleansed by the blood of Christ (I John 1:7), and fellowship unbroken by continual prayer which is guided by a definite study of the word of God (Rom. 8:26). Jesus' method

of living a fruitful life and obtaining answers to prayer is to abide in Him and we *have* the things we ask for,—even souls of unbelievers won from off the street.

A thing of primary importance is preparation for the work of witnessing. Every Sunday morning several young Korean men who do street preaching with me come to my home before going out. We hold a prayer meeting. In our prayers we each ask God to cleanse us from any known or unknown sin, so that we workers go out simply as cleansed vessels through which God runs His Word. The Holy Spirit is hindered and grieved by any sin in our own personal lives, and the work of preaching the Gospel *with power* is too precious to have any removable hindrance in the way.

Then we ask God to send us to the men whom He has prepared to hear the word that day; and for wisdom, love, understanding and tact in giving His word to these men. To prove our sincerity with Him we search the Scriptures so as to know what to say.

Personally I endeavor always to answer legitimate questions or problems with the Bible only. II Tim. 3:15 says that all scripture is profitable for doctrine, for correction and instruction. Why should not the witness, using God's word and placing entire faith in it, expect to find exactly everything he *needs* in it?

"This is God's word", said a young missionary from Kobe, handing a tract to a man on the street one day recently.

"Is that so? Just which word is from God?" the man answered.

I recognized the sneering tone of voice to be that of an atheist, and I at once stepped over to help out if I could. I asked him if he had a few minutes' time, and he said he had thirty minutes.

"Let me tell you something from God's word". "So this is God's word, is it?" he asked loudly, attracting several passersby.

I called over a young seminary student, who was with me, to interpret when I went beyond my depth into the Korean language. I

said: "Now for the sake of the crowd that is gathering let us answer his questions with Bible verses. No matter how foolish his questions are let us answer them."

"Yes," I replied, turning to the atheist, "this is God's word—every word of it, and it knows all about you."

"Where does God live?" he asked, making the whole crowd laugh.

"If I were to tell you, you wouldn't understand because of your sin. God's word says, 'The natural man receiveth not the things of the spirit of God: for they are foolishness to him, neither can he know them because they are spiritually discerned' (I Cor. 2:14).

"I don't understand that; I want to hear what you say," he said after hearing that verse.

"I told you that you couldn't understand God's word because you are a natural man without Christ." So again I Cor. 2:14 was read to him.

"Close that book. I don't want to hear it."

"No, this is God's word and my opinion is no better than yours, so I must give you God's words which have life."

We read passage after passage to him. Three times he told us to close the book and answer in our own words.

We tried to impress on him that he needed salvation, not a lot of answers to questions.

"I am not a sinner", he said defiantly.

We read Rom. 3:23, 'We have all sinned', and he then again said he did not sin. We read Ist John 1:3 'If we say we have no sin, we deceive ourselves.'

"Who is deceived according to God's word?" I then asked him.

He wouldn't reply. So I asked him the question again. Some one in the crowd called out, "himself". But again he said he was not a sinner. I had the seminary student read Gal. 6:3, 'If a man think himself to be something when he is nothing, he deceives himself.'

Suddenly he said, "God is a terrible being to make me want to sin. Why do I sin?"

I believe the Holy Spirit led me to James 1:13-14. 'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust, and enticed.' Won't you believe what we've read out of this, God's word, and find salvation?" No, I can not, but tell me why you came out here to-day?" "Because of love for your soul. Your soul is so precious God sent Jesus His son to die for you."

"Do you mean that you love me?" he asked.

"Yes, we love your soul, and we came to tell you what the word of God says about you. Won't you believe on the Lord now?"

"I can not, but I am very grateful to you for telling me these things. I must go now."

He reached out and shook me by the hand.

"You will decide for Jesus some day. When you do, come to my home and tell me."

"All right," he answered and left.

We must have read at least thirty different Scripture passages to him and that crowd of a hundred people, in which the whole plan of salvation was covered. I believe he will come to see me some day, for the word we gave him is incorruptible and surely it will bear fruit. God's word will not return unto Him void.

The Man with a Hare-lip

In the spring of 1934 a college boy and myself were on the street distributing tracts and gospels to passersby, and preaching to those who would stop and listen. A young Korean, very fine looking except for his hare-lip, came past on a bicycle. We stopped him and dealt with him nearly one hour about his soul, reading passage after passage to him, showing him from the word of God how great a salvation we were presenting to him, and how he could have that salvation right then on the street.

He knew nothing particularly about Christ or God or believers, except that believers usually went to church on Sunday, and his

first response to our invitation was that he could not go to church on Sunday.

I told him that we were not asking him anything about Sunday, but to accept Christ as his Saviour and Lord, depending on the promises we had read to him from the Bible to do what they said they would do.

"I have two opinions; one is to believe and one is to not believe."

"God's word says, 'Choose you *this day* whom you will serve,' (Josh. 24:15) I answered.

"But if I decide now I must live a different life than I have in the past, for according to the words you have read to me, a believer must be a different man from the unbeliever, and I can not accept this offer until I decide I can go the full way, for I'll be a real believer or none at all. Let me tell you my circumstances.

"I am chief mechanic in a big garage here. I have spent many years working up from a low place to this present one of responsibility. I must work on Sunday. I must take part in the occasional feasts and entertainments my employers give to certain of us there. The life I live there cannot be lived by a Christian according to what you have shown me from that Book. To believe means the loss of my livelihood. What you say is absolutely right but since this belief and my work cannot agree, I must refuse your offer today."

"Listen to this from God's word," I replied to him, and we read the story of the rich young ruler. "Your story is written here. A fine, wealthy young man came to Jesus. He knew Jesus was right, that his teaching was perfect and he wanted eternal life. But because he didn't want to lose his riches, he refused Jesus and chose death. The Bible says the young man turned away sorrowful. Jesus also was sorrowful.

"You know the words we read to you are words of life—yet the fear of losing your job keeps you from accepting what God Himself is offering you. Are you, too, going away sorrowful?"

As I looked at the young man struggling in his heart, I knew that in all probability he *would* lose his job, though I saw further than that: I could understand how Jesus 'behold-ing the young man loved him.'

"This is a deep subject, and I know I ought to make the decision to believe. Won't you come to my house tonight and tell me more?" he said.

We agreed and at six-thirty that evening we went there. He met us at the door.

"I have been thinking all afternoon about what you told me I know I ought to believe, but what am I to do? I have saved my money since I have been working in the garage. If I work only one year more, I will have saved enough to open a small shop of my own. Then my time will be my own, and I promise you I'll surely believe then. To believe now will mean the loss of my job, and I have five to support."

"I understand your case fully, and I sympathize greatly with you. Speaking from my own natural standpoint, I'd say to wait a year and then believe. *But* God's word says you don't know what will be on the morrow (Jas. 4:14, Pro. 27:1). You have no assurance you will be here after one year. To say "No" to God after he offers you salvation forever and promises to keep you in this life, is the most fearful thing a man can do."

We talked two hours more with him, and he finally excused himself and left us. A half hour later he returned. "I've decided to believe regardless of my job. It is the only thing to do," was his simple statement.

A few weeks later I called at his home again. The old lady next door said the young man did not live there any more—he had left the garage work. I prayed much for the man. I felt he was real in his decision, and I feared that he might lose his job, though I the Lord would give him a better one. I never saw him again for an entire year.

One day last May I went out on a new street to preach, and I saw him again. He remem-

bered me and I asked if I might call at his home. He said that it would be all right. I went to his address, but he wasn't at home. I left word for him with neighbors, preached to the folks who lived there and asked my college boy to write him, telling him I was concerned over his spiritual life and had prayed much for him.

A couple of days later I received a letter from him. "When can I come to see you? Ever since you preached to me that time over a year ago, I have been as one walking in a dream. I must see you. I have a mind to pray, though I have not been to church much nor read the Bible."

I sent a message to him to come on Wednesday evening. He came on time. He said he believed from the time I spoke to him, but had not grown. He stopped his work at the first place, and now has a Christian master in another garage. I asked him to pray (he would not pray the year before). He dropped on his knees and prayed a sincere prayer. I know that when he got up from his knees he had assurance of his salvation.

He came a week later. His speech to me was a blessing. "Before I believed, I went to the theatres; I spent the nights roaming the town with other young men. But now there is no desire for such a life. I tell my friends I can not live as I used to live since I have Jesus in my heart. I now want to pray and to go to church. I have peace and assurance. I want to thank you for your prayers and preaching."

Surely the Lord has wrought a great work there in the simple giving of His mighty word. I never asked the man to give up a thing: never mentioned his night life, his smoking, his drinking nor his habits. I told him only that he was lost as he was, and that if he put his whole heart into believing God's word, he would be given a new life (II Cor. 5:17), new desires, new hopes and eternal life. The old habits left when the new life was received.

Hospital Evangelism

WM. H. CHISHOLM, M. D.



OME MAY remark, "Why attempt evangelistic work in the hospital? Patients come to the hospital to receive treatment for their diseases."

It is true that patients come to the hospital to receive medical treatment and they should receive the very best treatment that the hospital with its facilities can give them. But after all, is there any reason why evangelistic endeavor may not accompany the best possible medical work? There is a unique opportunity in the hospital for reaching people, many of whom would never enter a church. Why not utilize this opportunity to give out the Word?

But there is another reason why the Gospel should be preached in the hospital. Men are sick, not only physically, but also spiritually. The Scriptures diagnose this spiritual sickness as sin. We know that the state of the mind and spirit greatly influence the condition of the body. Our Lord said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is, God's Word is necessary for the life and sustenance of the spiritual side of man's make-up. The Bible speaks of the "renewing" of our mind (Rom. 12 : 2) and then it tells us just how this great process is brought about, namely, that as we behold as in a mirror the glory of the Lord, we are transformed from glory to glory by the Spirit of the Lord. 2 Cor. 3 : 18. The Holy Spirit, operating on the spirit of the believer, results in a "renewing" of his mind—transforms his mental processes—and this in turn has a most wholesome effect on his body. Anxiety, fret, worry, care, depression and despondency under the Spirit's powerful influence give way to love, joy, peace, trust and power. As one has remarked, mental depression, confusion of thought, strange fears, apprehensions, forebodings, etc. gradually give way to the fruits

of the Spirit and settled peace fills the soul. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Is. 26 : 3. I believe that many of the nervous and mental breakdowns might be prevented or even cured if people would avail themselves of the transforming power latent in the Word of God.

Sometime ago a young married woman in her twenties was brought to the hospital. For some months strange oppressive fears, which she could not shake off, settled like a cloud upon her mind. When she was brought to the hospital she was deaf and dumb, and had a sullen, sulky, glassy stare. Several women met together for prayer with her. She was utterly oblivious to their presence. They prayed that God would give her deliverance. At the close of the prayer meeting she began to speak. She was soon up, came to our house to learn to read, and in about a week's time she could read her Bible. She left for home a most radiantly happy woman. We have since received excellent reports from her.

I believe the most important thing about evangelistic work in the hospital is to give the Word of God its proper place. If we are really conscious of what a powerful weapon the Bible is in effecting a change in the hearts of men, and use it accordingly, we will constantly have the joy of seeing men and women pass from darkness to light, from death to life.

In our work in Syenchun we have placed absolute and implicit confidence in the Bible. We have believed what it says about itself and what the Lord Jesus Christ said about it. Hebrews 4 : 12, "For the Word of God is alive, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Jeremiah 23 : 29,

"Is not my Word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" Luke 8:11, "The seed is the Word of God." 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." It is through this Word that we become partakers of the Divine nature (2 Peter 1:4) and we are told that He begat us with the Word of Truth (James 1:18.) It is a great privilege to take this Word, the seed by which God's very life is conveyed, promising people that through it they can receive that life and in truth become His children. The life giving power of this Book is certainly manifested in the lives of those who really trust its promises and receive its offer of salvation. It is most interesting to see the change in individuals and communities when this Word is believed and accepted.

One Sunday this last winter, while in the country, we dropped a worker at a little church started through the hospital, some forty miles from Syen Chun. We suggested that following the afternoon service, he, together with a worker from the church, cross over the nearby range of mountains into the next valley, where there were no Christians, and gather the people together for an evening service in the "town hall." Upon returning we drove over into the valley arriving at the "town hall" after dark. The worker from the nearby group who had accompanied our man, was an old man, new in the faith. We asked him to give the message that night to the crowd of unbelievers who had gathered. I shall never forget his message. As the light was dim, he could not see to read the New Testament. He laid it and his spectacles on the floor and launched out into a most interesting testimony. He gave some of his life history. He had been a native Korean "doctor" and so was acquainted with the healing art as practiced by the old Korean methods. Furthermore, he had been a necromancer. He had given advice as to the day to be chosen to conduct the marriage ceremony,

so as to secure the greatest happiness and blessing; also where to bury the dead so as to be least molested by the spirits. He had been engaged in the saloon business, too. But in all these pursuits he had never found heart satisfaction. He had been opposed to Christianity on general principles. Then we had come out from the hospital, bringing and preaching the Bible as the Word of God. We had said that there was life in it—the very life of God. This interested him. He began to read it and in doing so had seen the Lord Jesus Christ and accepted Him as his personal Saviour, and had found heart satisfaction. Here was a marvellous transformation of one dead in trespasses and sins, brought to life through the power of the Word itself. Later on we visited the church where the old man, who is now a deacon, attends. Before entering we could hear someone teaching the Sunday School lesson. The teacher was the old deacon. He was explaining the fifth chapter of Romans. It was most thrilling to hear him dwell on the passage of how when we were sinners we had been reconciled to God by the death of His Son, and now being reconciled, we enjoy life and peace with God. This man is certainly a new creature in Christ Jesus; old things have passed away, all things have become new.

I believe that when we comply with God's conditions we can expect to see the results which he promises. There must be a definite willingness to follow the Spirit's guidance. To receive His guidance will necessitate to spend time over the Word and in prayer. We will have joy and fruit in His work just in proportion as we find His will for us and follow it. There is Scriptural basis for believing that by faith we can receive the Spirit's guidance to lead us to those to whom He would have us speak. This makes Christian work a joy, for it throws the responsibility upon Him.

The idea came to me one day that there was a great opportunity at the markets in Syenchun for getting the Word to multitudes who were without it. But I felt that should I

do so, it would prejudice people against the medical work of the hospital. Finally I decided that I would leave the results to God and follow where, He seemed to be leading. I might add that regardless of whatever prejudice may have arisen as a result of the evangelistic work, far more patients have come to the hospital than before.

I well remember passing a lad on the street with a load of brushwood on his back. I felt led to speak to him but did not. I went to the hospital but the impression that I should have spoken to the lad stayed with me. I took our hospital evangelist and went back. Fortunately the lad was still there and before we left he confessed Christ. He went home and finally led his whole family to the Lord; Mr. Hoffman received them into the Church. The lad is now studying for the ministry.

I was out with our hospital evangelist one day on the street, when there was time free from the hospital. We met an old man seventy-nine years of age and asked him to become a Christian. He asked us to listen to his story. He pulled a tract out of his pocket. It was one that we had printed and had John 3:16 on it. He said that a year previously someone had given a tract like it to him; that he had taken it home and pasted it on the wall of his house. The words of the tract kept ringing through his ears. His sons, finding this out, said that if their father decided "to believe," that they also would do the same. They and their families came into the Church. Later we had occasion to call on the leader of this church, who was sick and we asked him about this family. He said that the story was true.

I remember being one day at the market and passing a fine looking young man, I asked him if he were a Christian. He replied that he was not. He had never been in a church and had never seen a Bible. I asked him if he would go up to the hospital with me and let us tell him about the Gospel. He came and we explained the Gospel to him, showing him the way of salvation, and how he could right

there receive eternal life. Sometime later while at the market, he came up and said that he was then attending church and was a Christian.

One passage in the Old Testament has appealed to me. Ex. 3:4 tells us that when the Lord saw that Moses turned aside to see, that God spake. I believe that God is often waiting for us turn aside from what we may think important, before He reveals Himself to us. One day the thought occurred to me to go down to the market. Upon doing so there seemed to be a definite leading to go down a certain street. I did not see any use of doing this but finally decided to go. I had not gone far when a man came up and asked if I were the superintendent of the hospital, to which I applied in the affirmative. He said that he wished to have a talk with me. As the result of meeting that man, there are three groups of Christians that have been established out in a vast region without the Gospel, and many have turned to the Lord.

About one and a half years ago, the way seemed to be open to begin work in a region about forty miles north of Syenchun. We met in a local school house where a great crowd gathered. Three of us preached the Gospel in turn. There was great interest and attention. We showed what the Word had to say about sin, deliverance from sin, and its dreadful consequences. The Holy Spirit seemed to fall on that meeting. We felt that we must go but the crowd insisted on hearing more. Finally when we felt that we must leave, the crowd stayed on. The work there spread like wildfire. In less than one year a church was built, all with Korean money and costing over two thousand yen, with six hundred attending the preaching service. The school house where we had met that Sunday morning, was not available long because of the opposition of the non-Christian school board. But the work spread so greatly that the members of the school board were converted and turned the school over to the church to take charge of.


In the same direction, some distance from the above mentioned place, we were privileged to begin work some years ago. About two years ago a church building was erected with Korean money. About 450 are attending that church and at the last meeting of Presbytery they called a pastor. Before moving to their new charge, the pastor held a Bible conference at each of these two churches. He came back with glowing reports. Following the evening service at the first mentioned place, the Christians went from house, to house, preaching and praying and singing until midnight, and then met again at day-break for prayer meeting in the church. His reports made one think of the early church.

I will close with one more account. Just the other day we received a post card from a church telling of the death of one of our former patients, a young woman in her twenties. The woman entered and left the hospital an unbeliever, although the Gospel was preached to her in the hospital. Part of the postal translated into English is as follows: ('While lying on her deathbed five days before the end came, suddenly a glorious light filled

the room. She heard a quiet but audible voice saying, 'Your life belongs to God, therefore seek Him. Upon hearing this she became very happy and asked her family to send for the members of the church. They considered this a very strange request but acquiesced, and the Christians came to the home. Even though at the point of death the woman gave evidence of possessing true faith and of having passed from death to life. She regretted greatly that she had not heeded the Gospel message while she was in the hospital. As the Christians preached the Word to her she received it with all gladness. During the remaining days she prayed, sang and received great comfort. As she passed away she remarked with all certainty, 'I am going into the presence of the Lord.' In Ecclesiastes we are told, "Cast thy bread upon the waters; for thou shalt find it after many days (11:1), and "In the morning, sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall alike be good."

Tent Evangelism

REV. WM. B. HUNT

 THE TENT CAMPAIGN method consists in a combination of personal work and public meeting methods combined on the part of men and women workers in a given community for not less than a week, where the community has shown interest enough in the hearing of the Gospel to guarantee the provision of grain mats sufficient to cover the floor of the tent, to guarantee the housing and boarding of the workers at practically cost price, and the care of the tent from mischievous boys' during its stay etc.

The advantages of this method are briefly:

1. The missionary must be on the job

morning, noon and night, and no other jobs can get to him.

2. It is much the same with his associates. They are shut up to this one thing.

3. There is nothing like preaching to get others to preach.

4. It furnishes the personal worker an opportunity to use his personal work methods on the crowd,—the only way some individuals can be brought to a saving knowledge of Jesus Christ.

5. By this means people are found who would not otherwise be found.

6. Backsliders are in every community. To see brethren preaching day after day to

those who have never heard and neither oppose nor assist, is more than the backsliders can endure, to say nothing of what the Spirit may decide to do in the case.

7. It is a fairly sure method of starting new churches. This is saying more than some would think. But I believe that the starting of new churches is the way of ways from the human point of view. The Korean pastor, when he has come into office, has stumbled at this point. He wants to get everybody to come to his church instead of planning how he could get his church to the would-be-believer. No one can do a greater thing for the Korean church than to beget in it the desire to start new churches. If Christians meet to worship God in a community, other men in that community ought to be saved. It almost surely follows that others will be saved. During all the years of taking my tent into unevangelized regions, I can think of but four places where churches were started which do not exist today. And while in these four places there are no churches today, the probability is that if we were to return, we would get a surer response than formerly. Further, in none of these places was there absolute negative results. Either men and women believed and moved on, or believed and were deceased before the church was more fully established.

8. The tent campaign method gives one such an opportunity for letting the whole community know so much of the main facts of Christianity that pseudo-Christianity has a much harder time to get started there.

9. It usually results in things being done in the community in the light of the Word of God. I remember how at my first tent campaign in a small town, the "Spirit-nests" in five homes were publicly burned. It seemed to me that this burning was perhaps not only the most memorable event to all the towns people, but because we did it in the light of the Gospel, the most effective half hour which we spent in that town.

10. It gives the truly earnest seeker an opportunity to examine the witness and

make up his mind,—a really very important part of the program to any wise fisher of men.

11. It fits this country whose people is largely a farming class, living in small towns without large houses or meeting places of any sort. The tent at no great expense can be put up almost any time of year when it is not too cold, and, with the aid of a gasoline lamp, get a crowd almost as soon as it is dark, except in the very busiest seasons. But even then by a bit of waiting and singing instead of ringing a bell, the tent will fill, and one can but wonder why men will persist in denying that man is made to worship God.

12. It is an economical method. It is lots easier to set up a moveable tent than it is to build, buy, or rent an equally serviceable meeting place in one of these small towns. And if for any reason you find that you have been deceived as to the welcome to be accorded to your work, if there arise persecution either from the authorities or from some more influential people in the town to such an extent that it would be the part of wisdom to move on, there is no great loss as would be the case if it were a rented building.

13. And lastly, it lends itself, if one will have it that way, to emphasizing the fact that it is only the message of God to men that we have come to declare. The singleness of objective in the tent campaign is the strength of and in a sense the essence of this method's strength. Whether we have a tent or not makes little difference in the Andong or Taiku fields. Almost every town of a hundred or more houses has a meeting house. Some clan or other is boss there and on more than one occasion have I been accorded the use of these houses. However the tent is better. Usually, in spite of everything done to prevent misunderstanding, something is done or not done which gives Satan an advantage that one wishes he did not have. But even without the tent the same kind of work can be done. One can get the use of a sarang (guest room) in almost any town, and sometimes the whole house, for days on and to preach the Gospel. The question is not whether we can but whether we will. If we will, God will open the doors some how or other.

The "THOMAS"

H. H. UNDERWOOD, PH. D.



ALMOST SEVENTY years ago—in 1866—the ship "General Sherman" worked its way up the Taitong river to just below the city of Pyengyang. Numerous stops were made en route as the crew attempted to open communication with the natives for trade and young Mr. Thomas tried to preach Christ and to distribute Bibles and Christian literature. This was Thomas' second attempt to enter the Hermit Kingdom and he was full of high hopes of success and dreams of opening the country for Christianity or at least of taking the Gospel through its closed doors. His hopes and dreams were seemingly vain for only a few days later the tactlessness of the crew, the native suspicion of foreigners and the hostility of the Korean government led to the burning of the ship by fire-rafts and the massacre of the entire crew, including Mr. Thomas, as they swam and waded ashore. Thousands of people lined the banks and saw the "barbarian" ship go up in flames and the "barbarians" go down before the clubs, swords and spears of the Korean soldiers and mob.

On July 1st 1935, thousands of people once more lined the banks at the very spot where the missionary martyr met his death to see the launching of the gospel boat the "Thomas" by three ancients who 70 years ago stood there to see Mr. Thomas killed. Announced on the program as a "launching", the ceremony partook more of the nature of a dedication as the three old men of 94, 87 and 84 were too feeble to do more than be present and say a few words and so it seemed more appropriate to hold the ceremony at that historic spot rather than at the ship yards.

The boat is intended to bring the gospel to the riverside population of the great Taitong river which saw the beginning and end of

Mr. Thomas' brief but portentous career in Korea. The whole project was fathered and the cost of the boat met by the Old Men's Prayer Circle of Pyengyang city of which these three ancients are prominent members.

In view of the contrasts of past and present offered by its history and so sharply marked by the presence at the same time of these three eye witnesses of Mr. Thomas death and that of representatives of work and institutions never dreamed of by the martyr, the whole ceremony was impressive in the extreme. Dr. S. A. Moffet, the pioneer missionary of Pyengyang presided, prominent Korean pastors and leaders spoke, the band from the Union Christian College played and Dr. McCune, President of the college made a stirring address. As president of the Chosen Christian College, the writer was privileged among others to say a few words and one of the three old men spoke briefly but very earnestly and impressively. Perhaps the most impressive moment of the afternoon was when the thousands present joined in a hymn and from the river bank there rose a volume of praise to show that above the howls of the mob and the screams of the dying, God had heard the prayers which were on Mr. Thomas' lips as he died.


The Old Men's Prayer Circle hopes to raise in Korea or abroad the funds to maintain and operate the boat. It is estimated that this cost will be at least \$ 200 per year, which is a good deal for a few poor old men to find in Korea where the wage scale is only about \$ 0.20 per day. But to the old man of 94 who in 1866 stood there as a young man of 24 and who has seen God work His miracles in Korea, there is not the faintest doubt that God can and will move through His servants to carry on His work.

Essentials of Effective Evangelism

R. C. COEN

Editor's note :—The following article is an abbreviation of a sermon printed at the request of a number of those who heard it delivered at Sorai Beach this summer. A few hundred extra copies are being printed for those who have expressed or may later express a desire for them. So long as they last they may be obtained from Mr. Coen upon request.

"And Jesus came to them and spake unto them saying, All power hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations baptizing them into the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you all the days, even unto the end of the world. But depart not from Jerusalem until ye have received the promise of the Father. When the Holy Spirit is come upon you, ye shall receive power ; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. They went up into the upper chamber, and all with one accord continued steadfastly in prayer. And when the day of Pentecost was fully come, they were all with one accord in one place, and they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance : And all that believed were together, and had all things in common, and they sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added unto the church daily such as should be saved."

HE ABOVE collection of verses from Matthew and Acts seems to indicate some of the essentials of effective evangelism as laid down by our Lord and worked out in the early church. In them we have briefly and clearly stated the foundation, the channel, and the scope of evangelism. As we read them we are impressed by the frequent use of the word "*All*"—"all power", "all nations", etc. twelve times over the word is repeated—and we are struck by the adequacy of the provision of Christ ; the vastness of the field of labour ; the urgency of the command ; the perfection of the message ; the constancy of the companionship ; the faithfulness, the harmony, and the cooperation of the labourers ; and the abundant results of the labours. Surely we find here a plan of evangelism that is worth noting and following.

As we study together these familiar verses let us note, very briefly 15 things, all of which begin with the letter "U". (And may I say, in passing, that most things of supreme importance in religion begin with "YOU".)

The first thing we note is the *Unlimited Power of Christ*. "*All Power* is given unto me, in heaven and on earth." What a fitting

word to be spoken to supplement the word on the cross, "It is finished". What a beautiful climax to the wonderful life of our Lord ! Finished is the work of the redemption of mankind ! Note the steps in that work, "God sent His Only Begotten Son"—the evidence of the Father's good will : "He became flesh and dwelt among us"—the revelation of the Father's divine character : "He gave his life a ransom for many"—the measure of the Father's great love ; "God raised Him up from the dead"—the mark of the Father's blessed approval ; and "All power is given unto me"—the final triumph, the restoration of the Son's position with the Father, and the guarantee of the victory of Christ's cause in the world. It remains but to make the work of redemption effective, to make that salvation known to all the world. This is the *Evangel*, the gospel, the good news ; there is no other ; and all power is given unto Christ that this evangelism may be made effective.

This brings us to the second thing :—*Unqualified Demands of Christ*. "Go ye, therefore, and Preach"—the proclamation of a message ; "*Baptize*"—the initiation into a new life ; "teaching to observe"—the development

and expression of Christlike character. This is evangelism, and the King's business requires haste, but He also says "wait until ye have received the promise". Oh how hard to wait! But we must not go until we have waited; we cannot give until we have received; we all need to do more waiting, and we shall not wait in vain.

"When the Holy Ghost is come upon you, ye shall have power" Here is the third thing we note: *Unusual Power Given by Christ*—power to witness, to speak as the Spirit giveth utterance. That is all we really need, and the one thing we cannot do without. We often think we need money; but money seems to be the one thing they didn't have in the early church. Peter said to the lame man at the temple gate, "Silver and gold have I none, but *Such as I Have* give I unto thee; in the name of Jesus of Nazareth rise up and walk". There is still power in the name of Christ, and it is available to all. Not money, but the 'such as I have' that was Peter's, is what we need.

"Therefore, wait until ye receive, and go unto" but don't go alone for, "lo, I am with you all the days"—the fourth thing to note is this *Unfailing Fellowship of Christ*. He is with us all the time and everywhere in joy and sorrow, in success and failure, in life and in death. If He be with us what matters it that others are away; and if He be not with us, to what avail shall a host of others accompany us? What a wonderful Companion! What a glorious fellowship!

Thus in the power and demands and fellowship of Christ is the foundation for evangelism laid. Let us now turn to the preparation of the messengers—the channels through which the message must flow. The first thing we note is their *Unquestioning Obedience* as revealed in the simple words, "They went up into the upper chamber." They did just what the Master bade them do. They understood but little, they knew not how long they must wait, nor what experience awaited them, but they took the first step of faith in obedience.

Next we note that they were an *Unbroken Circle*—not more than 120 of them, but they were *all* there. "When the day of Pentecost was fully come they were all with one accord in one place." What a church, and what a prayer meeting! When we see our churches to-day with but a handful of the faithful doing all the praying and working, our hearts ache. What might not be done to-day if we were all with one accord in one place waiting and expecting the promise of the Father!

They were not only all there, they also had a *Unanimity of Mind and Purpose*. There was no difference of opinion, no estrangement of heart. Here is the true fundamentalism we all need,—the rudiments of the Christian faith, the knowledge of the things they had seen and heard and felt. Only a few days before they had been walking the highways of Palestine with Jesus; they had seen Him crucified; they had fellowshiped with Him for forty days as the Risen Lord; and they had seen Him ascend into heaven from which He promised to come again. They had no doubts, no fears,—they *Knew*.

Next we note their *Unceasing Prayer*. "They continued steadfastly in prayer". Not alone during the 10 days of waiting did they pray, but also after they received the Holy Spirit. Too often we stop praying after we get what we want. Not they. They made prayer and praise their very meat and drink, on the Sabbath and every day of the week, in the temple and in their homes every gathering was a prayer meeting, and every meal a sacrament. Only by such lives of prayer may the work of the Lord be done.

Once more we note that they had a *Uniform Experience*. "They were *all* filled with the Holy Spirit". It was both an individual and a group experience—as a tongue of fire the Spirit sat upon each one. I need not urge here the need there is to-day among God's children for such a manifestation. This is surely the primary need of our day. Too many professing Christians have never had a vital religious experience—have never received

the Holy Spirit with power. Until such a down pouring is had our work of evangelism must remain ineffective.

There were also practical results of their experience that showed in their daily lives. We are told that "They had all things in common." *Unselfish Sharing* was the fundamental law of the blessed community. This is Christian Communism—a sharing of all according to the need of each, prompted by the love of God in the heart. But we must remember that they shared more than material things. They had *all* things in common—a common experience, a common faith, a common task, a common hope, a common peril, etc., and all these things were essential to this early communistic living. They shared more than their possessions, they shared also their experiences. How poor is the world to-day because we fail to share our deepest religious experiences with one another. How I praise God for such testimonies as are given by Mr. Malsbary and Dr. Chisholm and others in this issue of the Korea Mission Field! I fear that refraining to cast pearls before swine is too often due to a scarcity of pearls rather than to the abundance of swine.

The last of the things we note concerning the preparation of the messengers is their *Unquenchable Enthusiasm*. "They *all* spoke in other tongues as the Holy Spirit gave them utterance". And mark you, they spoke with such earnestness that the beholders thought they were drunk! Evidently the result of being filled with the Spirit is similar to that produced by being full of spirits. How many of us have ever been so enthusiastically engaged in doing the work of an evangelist that people thought we were drunk? If we were really full of the Holy Spirit I wonder if we would not over-flow with a joyous witness that would at times run to excess. Enthusiasm really means full of God, you know.

Let us now look at the scope of our task—the proclamation of the Message. Naturally the first thought here is that of the *Unsurpassable Message* we have to declare. Our

message is *Unique*. There is but *one* Gospel, and we have it. Men may not believe without hearing, and they cannot hear without a witness. And the preaching of that gospel has been committed to you and to me. If we do not preach it, who will? There is nothing else to preach, and no one else to preach it. Woe is me if I preach not the Gospel. The Gospel is both unique and adequate; failure comes only through silence. "Go ye, therefore, and preach."

When we lift our eyes and look upon the place of our work we find that we have a *Universal Field of Labour*. "Go ye into *all* the world and preach to all the nations, to every creature." No one and no place is omitted. But not only is our field world wide, our task is also *Unending*—"even unto the end of the world." If we could convert the world in this generation, we should have to repeat the process in every succeeding generation. Furthermore, the limits of our task are not alone those of geography. "Teaching them to observe all things whatsoever I have commanded you" opens up a whole new world to be conquered, the world of private and social living, which must be won for Christ too. How far we are from having preached the gospel to every creature we all know and regret, but we are still farther from our goal of "observing all things whatsoever Christ commanded us."

Our closing thought concerns the *Unprecedented Results* obtained in the early Church by Spirit-filled men and women endued with the power of God and working in company with Christ for the evangelization of the world. I use the word 'unprecedented' advisedly, for neither before nor since that time have the results been so great. Not even the preaching of Jesus himself resulted in such phenomenal success as that which followed Peter's sermons at the time of Pentecost when first 3,000 and then 2,000 people believed. We thrill as we read the record of that great gathering! We are equally thrilled as we watch the steady march of the church, under

the leadership of Paul, from Jerusalem to Rome so that the Gospel was actually preached to all of the then-known world in one generation. What a wonderful gospel! What a glorious fellowship! What a challenging task! What a splendid success! Who follows in their train? Both the command and

the promise are to us. Why should not such results be obtained today if all the conditions for effective evangelism were met according to the plan and purpose of Christ? God help us all to "wait until", "go unto", and "evangelize all nations"!

Distributing Leaflets

REV. F. S. MILLER

THE MISSIONARY was standing at the end of the long concrete bridge that forms the western outlet to Chungju marketplace. Under the handsome granite pillars at the bridge entrance sat women selling boiled chrysali of silkworms which they had bought at the silk factory. These brown chrysali, the size of the end of your little finger, are full of fat and are said to have a very rich taste. If one is educated to eat them from childhood they are as palatable as snails, oysters and roasted grasshoppers. Some of them still had silk adhering to them and the women were pulling it off and spinning it into threads with which to tie up their packages. Not every merchant can afford to use silk twine. Many marketers stop to buy a package to take home to wives and children.

The marketers usually come out in groups and the evangelist must join a group and keep up with it till he has supplied all its members with leaflets, then go back and wait for the next group. A man approached carrying a little pig in his arms like a baby. Piggy seemed perfectly contented as he viewed the world over his master's shoulder. The man was offered a leaflet and accepted it with a low bow and a "Thank you."

He was followed by three men leading oxen bought in the market and being driven to Seoul to supply the capital with beef. The evangelist had to look out for angry horns as he handed each driver a leaflet. They accepted

them politely, folded them carefully into their pockets and no doubt read them in their public bedroom that night, others sitting around and listening.

Next came a group of old women, one with a little pig in a bag on her head, kicking and squeeling. She saw the missionary smiling and smiled back. Another had a large flat basket on her head containing cabbages and a rooster, looking just like the "Merry widow" hats the American women used to wear. She was only a few years behind the fashions. They all accepted tracts and asked for alphabet leaflets so that their daughters-in-law could learn to read. These leaflets have the alphabet on one side and some simple practice sentences about salvation on the other, and are in constant demand. We printed 50,000 the last edition.

A man, driving an ox that drew a wagon, reached over the animal's back for a leaflet and the distributor had to jump back after handing it over lest the wheels run over his toes, at the same time keeping his eye on the bicycles whose riders whizzed by clanging their bells.

The chrysali women and the man who sold candy by the inch gathered up their wares and moved back from the bridge entrance. From this, the distributor knew that a policeman was approaching and he, too, discretely kept to one side of the road. The police approached and asked for a sample, looked to see that it had a police office permit stamped on the margin, then folded it into his pocket to

report to headquarters and shift all responsibility. There it was probably read by an inspector to see that it did not contain "dangerous thoughts," that is, "communism." Souls may be saved by this routine reading. During the years of suspicion when policemen had to attend all our meetings and make reports on what was said, the writer once remarked to one of them, "Your police system is better than our American system. Ours allows the police to attend church and yours compels them to do so." He mistook it for a compliment and gave the missionary a good mark which was undeserved. One of the woman workers once put a Bible into the hand of such an inspector and said, "All who come in here have to study this; so you take this book and attend well to my teaching." Not infrequently the Korean policeman, ashamed of his consignment as a spy, would spend the evening in a nearby wineshop and call on the missionary after the service, ask him what he had preached about and make up a report. This gave many opportunities for personal work.

But, let us return from this digression. A Japanese man approached the leaflet distributor and asked for a tract. "They are in Korean" he was told. "I read Korean" he replied and received one. After consulting a Korean standing at the bridge entrance about its meaning, he came back to ask for several more to give to Korean friends and bade the worker a polite "Good bye". He may be a Christian. The silk factory is owned by Japanese Christians and chapel services are held for the girls they employ; however Sabbath work is required.

A group of young Korean Buddhists came by,—students preparing for the priesthood. Their red faces showed that they had been drinking and they were quarreling about some

contribution one of them had received and had not divided fairly. A Korean called to them: "Get out of here and stop your quarreling, that American is laughing at your antics." They refused leaflets saying that they had their religion. Poor fellows, they have their religion but it gives them insufficient power to overcome their lusts; human power is not enough in our battle against sin.

Two schoolboys passed and were offered leaflets as many other school children had been. One said, "I am a Christian, already." The other accepted one and listened politely to the injunction, "Read it, think about it and give it to your parents to read." A wood merchant with a great bundle of pinebranches on his carrying rack came down the dyke and when offered a leaflet he replied, "I have a New Testament and am studying it; I'm a Christian." Much more frequently than in past years we hear them say, "Please give it to a non-believer, I'm attending church." This testimony is borne aloud before the crowd without fear or shame.

A Christian shoemaker sitting on the opposite side of the road saw a man sit down and read his leaflet. He laid down his work, came across and explained its meaning, illustrating from his own experience the power of the Gospel to save from sin. This was an added encouragement to the distributor who thought, "How many of those who received leaflets today will be exemplifying the Gospel by their lives in a year from now and leading others to Christ"?

Frequently the distributor has opened a box of 25,000 new leaflets with the prayer, "O Lord of the harvest, may this box of leaflets save at least one soul. If it does it will have paid for itself immeasurably."



The Ringing of the Bell

A Korea Story

HONG NOH LEE

ONCE UPON a time, in a certain place in Korea, lived the son of a knight. In olden times in Korea, the nobility was divided between the military and civil officials, and only these two classes of noblemen served the King. These noblemen were each addressed as Yang-ban (Noble).

The son of this Yang-ban studied very hard all the requirements of the knight and as he gained confidence in himself, he made up his mind to go up to Seoul, the capital of Korea, and pass the examination of a knight. And so, he left his native village with the determination to become a fine, gallant and honorable soldier.

The young noble continued his journey many days. As he was crossing the mountains, rivers and valleys, and passing by the strange villages, one day he came to a deep mountain-road. As the young noble climbed up the hill quite lonely and melancholy, suddenly there came the crying voice of a magpie from a tree along the road. The sad and piercing shriek sounded from one mountain to another, breaking the silence of the still, calm air.

The young nobleman was struck by the agony of the sad voice and looked up. What did he see? As he looked up, he found that a big snake had wound itself around the magpie on one of the branches of the tree and was just then going to swallow the poor magpie. The young noble fitted an arrow to the string and shot the snake through so that it fell down instantly.

The magpie as if saying thanks, seemed to cry and squall two or three times, and then flew away down the valley. The young noble as he watched the flight, was exceedingly happy and thought of the magpie as he continued his journey up the trail.

In the meantime, the sun set into the west and it became gradually dark. But, though he was walking calmly with no great concern, he came to no house in which he could rest for the night. So he went on and on, and he was only getting higher and deeper into the mountain. All around him it was very dark, and the path on which he was walking, became ever more dim and dreary. Thinking there will be a house or a village soon, he continued to climb, thus hoping against hope.

As the night advanced, it became darker and the steps of the young noble became heavy and dull, till finally he felt that he could not walk even one step further. Still he could not lose spirit at this time and he tried to think of Seoul and the new life that awaited him at the capital. But it seemed he hardly had strength to think at all when all of a sudden far below where he was going, he chanced to see a faint light glimmering and flickering in the darkness.

The young noble felt suddenly revived and began to walk hurriedly almost at a trot. Thus he became energetic and cheerful. As he went on in a dream, he found that the candle light was shining through the chinks in the white paper window of a big room of a very old and big temple.

The young noble without any previous notice or warning, walked abruptly into the lighted room and said: "Hello, hello. Is anyone in? I am a traveller. I am in trouble and perplexity being late and it became dark while I was walking the strange road. Will you please give me a room for the night?"

Thus he asked very courteously and politely. To his surprise, a woman came out from the room. She was alone it seemed. The young noble wondered at a woman living by herself in this old monastery in the deep and high

mountain. But as he was very tired out, he entered into the room led by the woman and took a rest. From the time he entered the room, he felt somewhat strange and uneasy in a way which he could not explain to himself. It was somewhat as if cold water was being thrown on his back. But as he was so tired he soon slept soundly and peacefully in spite of a curious mind.

Some time later, the young noble who slept soundly by the fatigue of the journey, began to feel something oppressive and heavy on his bosom. At first he thought that he had fallen into a trance, but the pressure increased, he could hardly breathe and the pressure did not abate and finally with a start, his eyes opened widely. He had not been dreaming! A very large snake had wound itself around the body of the young noble and was strangling him to death. The young noble struggled to break the snake's bonds and escape from danger. But all his effort was in vain and he was not able to release himself.

Slowly the young noble ceased his struggling and the snake said quietly and amorously, centering its shining and radiating eyes upon him: "I am the wife of the snake whom you shot and killed a few hours ago. Determined to avenge my husband's death, I tempted you here into this mountain temple. It was with no small effort that I did this. Now, since things have happened as I planned, you are my game and I'll kill you. As it will be only vain to struggle to escape, you had better be gentle and quiet, submit and offer to me your life without complaint or regret."

The young noble having heard this, realized his great danger and with great difficulty put on a calm front.

"It is quite natural for you to hate and be angry with me, and I understand how you wish to be avenged of me," said the son of the Yang-ban slowly through his breath. "But before you do, let me tell you my side of the story."

"You see, I was not able to pass on pretending that I didn't hear the bitter crying and

groaning voice of the poor magpie. I killed the snake, because the magpie was so pitiful and sad, and I could not forsake the poor magpie in distress. I never even once thought that the snake, your husband, was hateful or detestable. You must understand me and my situation also.

"I never did such a thing before; I did not want to kill your husband; I never thought it was pleasant to kill the snake in that way. As I told you before, I was obliged to do so and only did it unavoidably. So please consider my feelings and state of mind.

"And moreover, I am in a great hurry, for this is the most urgent and important time of all my life. I am now going to take the examination in the Chinese classics and archery which I have studied very hard. I am now on my way to Seoul from my far country home to pass the royal examination. At all events, please understand my feeling and situation and loose your coil only this time. And then, if ever I bring on you or yours pain or harm, I'll have no excuse or complaint even though you kill me. You may then do to me as you like. That's all."

Thus the young man asked and begged to the snake very earnestly and frankly with all his heart and mind. The snake found it hard not to yield to the panting and eager request of the young noble. Gradually the snake loosed its binding from the body of the young man, and then, said.

"Well, now that may be true. As you have such an idea and feeling, I too, have another plan and thought. As you know, I am very sad and sorrowful for my husband who died at your hand. But it is useless to talk more about that. As for vengeance I'll wait a while. Now, if you can strike the bell which is in the high bell-tower within the precincts of this Buddhist temple, three times before the dawn, then I'll pardon you and I'll never kill you.

"According to the belief of this monastery, it is decided that if the bell ring three times, all things are excused and pardoned. If you cannot accomplish this, no one knows what

kind of punishment and wrath you will have to suffer. Do you hear? Is it all right? Then, I'll wait till dawn. And you see, if you strike and ring that bell by your strength, or power of faith, I too will give up my attempt and relinquish all my plan, thinking that it is my destiny that I cannot be avenged of you and kill you. Do you hear? Is it all right?" Then it seemed that as the snake said this, she uncoiled herself from the young noble and disappeared with a soft smooth sliding sound.

The young noble's mind was very much excited, perplexed and annoyed. To himself he thought.

"What shall I do? How shall I escape the danger and how can I manage it? Oh God help me."

Thus forgetting all his fatigue and hunger, he was watching his dear life which is just like the candle light before the wind.

Trembling and worrying, he went down to the temple garden to see what kind of a bell-tower it was.

High, high up in the dark sky, reaching almost out of sight, stood a big bell tower in the sky. Oh, how fearfull the bell tower looked to him standing there in the darkness. "How can I climb up there and ring the bell even three times? Oh, God help me. How can I do that?"

Thinking thus, as hope faded, he almost cried out. The dawn was fast approaching. What shall this young noble do? He only stood and kept praying in the garden.

Then, strange to say, there sounded a really sublime and mysterious ringing of the bell, breaking the silence of the early morning. The sounds of the peal rang out across the valley, echoing and reechoing, *Tong-tong-tong*.

The young noble could only stand amazed with the tears streaming down on both cheeks in thankfulness, in joy and ecstasy over his salvation. Even the snake disappeared at the third peal of the bell. She never appeared again in that old monastery.

By and by, the young noble returned to him-

self, wondering who had rung the bell which was so high up in the sky.

While he was thinking of the strangeness of his rescue, a bright morning sun arose in the eastern sky and the birds began to sing and chirp merrily. The young noble felt more and more strange as he went below the bell-tower which stood ever so high up in the sky.

Then, strange to say, as his eyes chanced to turn downward he saw there beneath his feet, two magpies which had fallen at the bottom of the bell-tower. They lay quite still and upon looking closer he found that they were both dead. One bird had broken her beak and the other one had smashed its head.

As the young man saw this, he found himself standing suddenly erect. He was thinking deeply about the tender and beautiful minds of the magpies who had devotedly sacrificed their lives for him. He appreciated their heroic sacrifice. He buried the two magpies in the mountain near the monastery with deep reverence and respect.

Then he continued his long journey to Seoul safely, where he passed his examinations with distinction. Later he became one of the greatest and most gallant knights in Korean history and served his country faithfully and long.

Notes and Personals

Returning from furlough

Northern Presbyterian Mission

Dr. and Mrs. E. M. Mowry, and daughter, Miriam.

Arrivals:

For the Pyengyang Foreign School

Miss Mary Thomas from Minneapolis, Minn.

Miss Helen Yeths from Conogo Park, Calif.

Mr. Donald G. Miller from New York City.

For the Seoul Foreign School

Miss Corrine Gerdine from Atlanta, Ga.

Miss Lillian Terry from Amityville, N. Y.

Mr. Robert A. Kinney from Akron, Ohio.

Southern Methodist Mission

Left on Furlough

Dr. E. W. Anderson, Seoul.

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